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ples that serve as their foundations." When these principles are regarded as of mere relative value they have lost their power. The masses will have the absolute, and to those who speak of absolute values they will always turn. Hence it is concluded that the elements which are philosophically inferior are, from a social point of view, the most important.

While abounding in paradox and contradiction, the work is very interesting and suggestive. It belongs to the literature of illumination, and is a book which no student of human nature should leave unread.

MATTOON M. CURTIS.

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*David Hume.* By HENRY CALDERWOOD. Famous Scots Series. Oliphant, Anderson and Ferrier, Edinburgh and London. Charles Scribners' Sons, New York, 1898.—pp. viii, 158.

*Thomas Reid.* By A. CAMPBELL FRASER. Famous Scots Series. Oliphant, Anderson and Ferrier, Edinburgh and London. Charles Scribners' Sons, New York, 1898.—pp. viii, 160.

The simultaneous appearance of these volumes is most appropriate, as both Reid and Hume are better understood and appreciated when there is a parallel reading of their lives. Born on the same day of the same month, the 26th of April, exactly one year intervened between the birth of Reid in 1710, and that of Hume in 1711. Thence the lines of life and of thought widely diverged. Hume was by nature a sceptic, and Reid by nature a man of faith; the one the philosopher of empiricism, the other the philosopher of common sense. Hume not only lived in the world, but was essentially of it, a man of affairs, and of strong social bent, historian and diplomat as well as philosopher. Reid, on the other hand, was a simple country pastor in the earlier years of his career, and later, amidst the more complex and distracting activities of a university life in a large commercial city, he preserved that original simplicity to the end. Hume, moreover, came rapidly to the period of mental maturity, while Reid's development was of a slow growth and of a late fruitage. Hume had planned his *magnum opus* before his twenty-first year, composed it before twenty-five, and had given it to the world before twenty-eight. It was not, however, until Reid was in his fifty-fifth year that he published his famous work, *An Inquiry Into the Human Mind on the Principles of Common Sense*. These contrasts, which impress us the more forcibly when we study the lives of Hume and Reid together, illustrate most strikingly the bearing of native temperament, education and environment upon one's point of view, and the general nature of one's philosophical convictions.

It is most fitting that the lives of these Scotch philosophers, who were eighteenth century contemporaries, should be written by two distinguished representatives and teachers of the Scottish philosophy, who have labored together with such conspicuous success in their university careers during the latter half of the nineteenth century.

In Professor Calderwood's account of Hume we find that sympathetic treatment which marks a scholar and a man of broad tolerance. Such a spirit is manifested especially in the author's criticism of Hume's religious views in Chapter VII ; and the following quotation from the preface also illustrates it in a marked manner : "Notwithstanding Hume's vast ability and many services, his name has hitherto awakened the dislike of the majority of his fellow countrymen, because of his openly avowed skepticism concerning views reverently cherished by Christian men. At this date, however, we may claim to have reached the period when it is possible to survey the writings with more of the historic spirit, or, at least, with that 'freedom from prejudice' for which Hume pleads ; with enlarged views as to liberty of thought, and with perhaps greater indifference to the disturbing influence of the opinions so characteristic of the historian. . . . So readers may be willing to consider afresh the scepticism, and the religious faith, and they may even be able to find in Hume a witness for Christianity whose testimony is, in some respects, the more valuable since beset with so many and such grave doubts. Going further than this, it is probable that a renewed study of Hume's writings may lead us to a fairer interpretation of the attitude of those, in our own day, whose averred doubts have induced earnest men to classify them amongst the irreligious."

In his exposition of Hume's philosophy, the author is especially happy ; he gives a just and appreciative estimate of Hume's influence upon his contemporaries, and upon the succeeding generations of philosophical thinkers. He shows, moreover, how to that influence there may be traced, through a reactive tendency, the beginnings of the common sense philosophy, the rise of Kant, and the birth of the modern transcendental philosophy.

Professor Fraser's account of Reid is also satisfactory and suggestive. The man in his setting receives at the author's hands the color of reality ; with strong and vivid touches there is depicted for the reader the life of the boy in the valley of the Dee, the making of a scholar at Mareschal College, the self-sacrificing years of service in the parish of New Machar, Reid's vocation as a champion of the common-sense philosophy at the challenge of David Hume, and finally his career as author and teacher in Old Aberdeen and in Glasgow. In the concluding chapter, Professor Fraser describes Reid's influence upon the subsequent development of the Scottish philosophy, and also upon the writings of Collard and Cousin, and through them upon the philosophy of France. The author moreover insists that Reid's teachings are in accord with the modern tendencies in German philosophy, affirming that "a humanized Hegelianism, which seeks to restore or retain the often dormant faith in the perfectly good God, and thus in the future of man, may even be taken as in line with Reid, under the altered intellectual conditions at the end of the nineteenth century."

JOHN GRIER HIBBEN.